A discourse touching the pretended match betwene the Duke of Norfolke and the Queene of Scottes.

FOr as much as of late it hath bene geuen out that the continuance of the Gospell here among vs and the safetie of our Soueraigne, should depend upon a match to be had betwene the Duke of Norf. and the Q. of Scots: for that otherwise she marying a forein Prince might grow to that strength, as our Soueraignes forces should not be able to countervaile the same (a thing very daungerous considering hur asspiring minde) wherby both this present state and religion should be in hazarde. And further, that the vniting of these two realmes by this match might make vs equall in strength to our neighbours that border about vs, I thought good by consideration of hur person and of his person, of the match to be had betwene them and of the present state of this realme, to see whether there should not be lesse daunger in common reason to haue hur matched rather abroad then at home, though it seme a very straunge Proposition to be proponed by any subiecte of this land, whether it be better to haue hur maried abroad, then at

hyme, she remaining vnder our Soueraignes gouernement, to dispose of hur mariage or not marying, as it shall seme to make most for hur safetie. What is it els but to call in question whether hur maiestie may gouerne or not gouernt in her owne Realme.

A consideration of the Q. of Scots person.

IN Religion she is either a Papist, whilke is euill, or els an Atheist, whilke is worse, and in league ioyned with the confederate ennemies of the Gospell, by the name of the holy league, to roote out all such Princes and magistrates as are professors of the same. A thing well knowen, though not generally.

Of Nation she is a Scot, of whilke nation I forbeare to say what may be said, in a reuerent respecte of a few godly of that nation.

Of inclination how she is geuen, let hur owne horrible actes publikely knowen to the whole world witneße, though now of late certaine seduced by practise seke to cloke and hide the same.

Of alliances of the mother side how she is descended of a race that is both ennemie to God and the common quiet to Europe, euery man knoweth, but alas to many haue felt.

In good will towardes our Soueraigne she hath

hath showed hir selfe sundry wayes euill affected, whose ambition hath drawen hir by bearing the Armes of England, to discipher hir self to be a competitor of this crowne. A thing publikely knowen. I leaue to touch other particular practises that hath discouered her aspiring minde.

The consideration of the Dukes person.

TOuching his religion how he is affected, I leaue to God and his owne conscience, but that he should not be setled in religion, it shall appeare, by sundry reasons to the contrary.

First, his education of his sonne under the gouernement of a Papist doth shew it.

Secondly, the corruption of his house, his chiefe men of trust being Papistes.

Thirdly, the confidence and reposed trust he has in the chiefest Papistes of this realme.

Fourthly, his last mariage with a Papist.

And lastly, this pretended match.

Touching his calling he is in state the second person of this Realme.

Touching his credite with the Nobilitie and commons, it is well knowen to be great, with the one in respecte of his alliance, with the other in respecte of a kinde of familiaritie vsed towardes them in publike sport, as in shoting and

cockefightes, a thing not to be discommended, if this match of his did not discouer it to sauor of an ambitious and aspiring intent.

Consideration of the match.

All matches in mariages whilke promise good successe and continuance of concorde, are soyned in the feare of God, and coupled by sincere loue, the true and onely knot of good agreement, whilke loue is engendred by the eye & by the eare, and can not be perfecte vnlesse both senses be satisfied in either partie: whilke eye liking in them can not be, for that neither of thē hath sene the other, now let vs way, whether sincerisie of loue be the maker of this match.

First for degrees sake let vs begin with the Queene. Is it likely that the Q. of Scots, that could not like of Derley, should like well of the Duke, such as know them both do thinke very vnlikely.

Now to the Duke. Is it likely that any man that professeth true religion, or respecteth worldly honour, or regardeth his owne safetie, would match with one detected of so horrible crimes, in respecte of loue, surely none that is either honest or religious can thinke so. Then must it nedes follow, that neither the eye in hur, if the painter has discharged his dutie, for other eye liking hath not passed betweene them,

nor

nor the eare in him is contented, but that some other respecte should be the knitter of the knot: whilke respecte carieth in it selfe, manifest presumption of euedent daunger.

A consideration of the present state.

Touching religion for lacke of doctrine, it is thought that the realme diuided into three partes, two of them be inclined to Papistrie, and Atheisme.

Touching gouernement, such hath bene the lenitie of our Soueraigne, a thing very commendable in a Prince, of our corruption abused not the same, as mē for the most part are growen so remisse in dutie towarde her maiestie as they both contemne lawes, & inferior magistrates to leaue to descend into some their particularities in this behalfe.

A discourse vpon the foresayd considerations.

NOw let vs see vpon consideration had of either of the persons, and of the match, and of the present state What likelihode there is of continuance of Religion, and safetie to our Soueraigne. And first let us resort to the consideration had of her person & begin with religion.

Is it likely that the Gospell shall haue continuance by her, who is enemie to the Gospell, and is ioyned in league and confederacie with the coniured repugners of the same?

It may be said that in Religion by perswasion she may be altered. It may well be answered that it is onely Gods office to incline hartes to true religion, and that otherwise to thinke procedeth of vaine presumption. Surely if we way her inclination by the experience had of the fruites of her behauiour, we shall see small cause to hope that sincere religion can dwell in so corruptible a vessell: Then in reason consider further how vnlikely it is that vpon consideration of the present state, she finding two partes of this realme inclining to her religion, where she thinketh to haue a great partie will alter the same, to ioyne with the fewer in number.

Now as touching our Soueraignes safetie, is it like that our Soueraignes safetie should be grounded and depended vpon her, who hath disciphred her selfe to be our competitor of this Realme? I speake of thinges publikely knowen, I leaue other secrete practises tending to the same end.

It may be sayd, that so that the Q. can be brought to like of the match, and to restore her to her kingdome, and stablishe her in the succession, she will by othe and subscription confirme any thing that may tend to the Queenes

safetie.

ſafetie. If ſhe falſifie her faith, no pleading will ſerue, the ſworde muſt be the remedie.

But how like is it, that one ambitious, & borne Scot, a defamed perſon, who hath made ſhipwracke of all honour and reputation, and laſtly, a branch of the houſe of Guiſe, whoſe profeſſion is to keepe none Edict neuer ſo ſolemnly promiſed, will kepe faith? I leaue it to the conſideration of thoſe that iudge without affection.

Now hauing ſhewed how unlikely it is that any ſafetie to our Soueraigne or continuance in religion can growe by her perſon in this match, let vs ſee whether the deſertes in her are likely to be ſupplied by the conſideration of his perſon. And firſt will we come to the weighing of his religion, which hauing ſhewed to be vnſetled by ſundry reaſons of good moment, let vs now ſee whether by this match there is not like to enſue an euident & vndoubted daunger of his reuolt. And for proofe hereof, let the onely example of Salomon teach vs ſo to thinke. Did not he by matching with an idolatreſſe Egyptian, become an idolater, whereby enſued to him Gods high diſpleaſure, to the great plague of his kinne and poſteritie?

If wiſedome might haue ſtayed him, he was likeſt to haue bene ſtayed for he was of all that euer was the wiſeſt. But when wiſedome paſſeth the bondes of Gods commaundementes, it turneth to folly. That lawe which forbad Sa-

lomon to mary with the Ægyptian idolatresse, stãdeth in force still, and forbiddeth the Duke to mary with the Scottishe idolatresse, least that punishment which fell vpon Salomons kinne, teach the Duke to beware of like punishment. But let vs go further in applying.

Salomon maried one meaner witted then him selfe: But the Duke would mary one equall in witte, and in subtiltie superior. To conclude, if Salomon maryng one in degree his inferior, and in witte meaner, became an idolater: what shall we then looke for of him, that in degree is inferior, and in witte rather meaner then equall with him, whom he seketh to mary? But well, suppose he will continue constant: is all the danger gone? No: For if either she mislike him, which is likely, for that she can hardly loue him, hauing to dilicate an eye: or if that she, ouerrule him, for that he is her inferior, whilke is not vnlikely, considering her courage, or if he die, a thing to be thought of, for that he is mortall, or if his life be taken from him, by indirecte meanes, a practise wherwith she is right well acquainted, and by a Pope may be dispenced withall: what shall then become of the continuance of Religion?

Now let vs see further what safetie may grow to our Souereigne by his matching with her. Before in the consideration of his person, I shewed how that by calling in birth he was

honorable,

honourable, and of credite great, with both Nobilitie and commons, which two qualities as they are good giftes of God, and such as being well imploide by him whom God hath indued withall, yelde no small benefite to the common wealth and Prince where he liueth, so on the other side, being abused through ambition, they brede to the Prince daunger, and to the common wealth disquietnes.

Now let vs see what doubt groweth by this match of the abuse of the sayd qualities.

First, the match it selfe not grounded in the feare of God, nor vpon due respecte, as afore was shewed, can neuer yelde good fruites, but must nedes taste of ambition, of all other the most daungerous fruite.

Secondly, the partie her selfe whom he is to match withall, hauing shewed her selfe once, a Competitor of this Crowne, is like to drawe him from the due consideration of his allegiances by her cunning perswasions wherein she excelleth. To abuse the sayd qualities in attempting the said crowne for the thirst of a kingdome, can neuer be quenched vntill it hath hazarded the vttermost triall.

It may be obiected that by diuers capitulations that mischiefe may be well preuented.

It

It may be well answered, that such as with simple eye weigh her fauorers in respecte of religion, his frendes in respecte of calling, alliance and popular familiarities, and therwith the eying on of forreine practises, may well see no bond sufficient to bridle, so incorrigible an humor as ambition is.

These thinges well wayed with the consideration of this present state, how litle awe reigneth commonly, through the lenitie of our Soueraigne, in the hartes of the subiectes, whereby they may the more easily be seduced by practises, be drawen from the due consideration of their dutie, it must nedes appeare that the home match carieth in it selfe most euident daunger.

I leaue to Lawyers to define of what qualitie this presumption is for a subiecte, to seke to match with a Competitor of this crowne without making his Soueraigne first priuie therof.

A comparison betwene the home match and the forein.

HAuing shewed the daunger of this home match, let vs now consider with the forein match, and see whilke of them yeldeth most daunger.

If she marry a forein Prince, her partie here within the Realme will not be great, for hardly

lardly is an Englishman brought to like of a straunger or a forein gouernor, then must her meanes to annoye vs, consiste in forein aide, which though it be daungerous, yet doth it not yelde like daunger to the home enemie. For one enemie within a Citie besieged, is more daungerous, then a hundreth abroad.

If she marry a forein Prince, as for example with Fraunce, then will Spaine be ielous, for it were contrary to the Spanishe policie to see Fraunce and England vnited vnder one gouernour. And therefore England might looke for any Spanishe aide, to kepe Fraunce from this purpose.

But if she marry at home, whereby the iealousie of these two Princes may be take away, then they both in respecte of that league wherein she is ioyned with them, and the desire they haue to dispoyle her estate, will ioyne together in ayding of her. And so besides her home helpe, she should lacke no forein aide. By this short comparison, euidently you may see the home match more daungerous then the forein, as well in respecte of the continuance of Religion, as of the safetie of our Souerayne.

God be thanked that hath so prouided for the continuance of our Religion, as he hath geuen vs a Prince that fauoureth religion, & that we nede not seke no further stay at her handes who is enemie to Religion.

God

God also be thanked that hath so prouided for her maiesties safetie as she hath no need of this new found remedie.

Touching the other respecte of this home match, which is the vniting of England and Scotland, if we loke well vpon the writers with a single eye, that leaueth the continuance of Gods glory, and the safetie of our Soueraigne, and the quietnes of this state, we shall see more profite in diuision, then in vnion.

Notwithstanding it hath pleased God in this behalfe so fauourably to deale with our Queene, as he hath raised vp in Scotland a Gouernour during the noneage of the young king, so faithfully inclining to her maiestie, as of no subiectes in this realme she may dispose more of them, then of him, whereby during his Gouernment she may assure her selfe of most perfect vnion. God graunt that she may make that accompt of him that he deserueth.

Thus ye see the Queene in safetie, the two Realmes vnited, and this remedy needeles.

God graunt her Maiestie may seeke the aduancement of Gods glory in simple sincerities, execute her lawes with conuenient seueritie, and then no doubt of it, he will blesse her with long and assured safetie.

Sibtia declaratoria ꝯtra El. ꝓfam Anglie Reginā et ei adherētes hereticos.
qua eiusdē declarātur absoluti ꝑes subditi a iuramēto fidelitatis et q̄cūq; alio debito.
Et denicq; obedientes anathemate illaqueātur.

...quis in excelsis, cui data est ois ꝑtas in celo et in terra plas, vna sancta catholica et apostolica Eccl...
extra quā nulla est salus, vni soli in terris, vicario Apostolorū principis Petro Petriq; successori Rom. pōtifi...
a Christo plenitudinē tradite rubernādi. Hūc vnū super oēs gētes et oīa regna ꝓpice a...
ordinauit, qui euellat, destruat, dissipet, disperdat, plātet et edificet, vt fidele populū vinculo...
charitatis nexu cōstrictū in vnitate spūs cōtineat, saluū et incolumē suo conspectui saluatori ꝑ...
quē in munere obeūde nos ad pregē Eccle gubernacula Dei benignitate vocati, nullis laboribus...
intermittimus, vt opera cōtendēte vt ipsa vnitas ea catholica religio quā illius auctor ad probā...
nre fidei et correctionē nrā tātis procellis cōflictari permiserit integra cōseruetur. Sed impiorū...
numerus tātā potestia inualuit vt nullus iā in orbe locus sit relictus quē illi pestifera doctri...
minere nō tentarit, admixtēte inter ceteros sanctiorū seruā El. ꝓfam Anglie Reginā, ad quā ve...
delato memorato
a sullo eius infestissimi perfugium inuenerūt. Hec dū regno occupato supremū Eccle cap...
hoc in ei sinistra ciusq; pcipuā autoritate atq; iurisdictionē nō struxisse sibi usurpās, r...
ipsi ia tū ad fidē catholicā et bonā frugē reductū rursus in miseriā exitū reuocauit. V...
ad vere religionis, quā ab illius defectione Henrico vīq; alim eiusdē Marie Regine leg...
laius seruberge fideq; reparauerat, potētī manu inhibito, secutisq; et apostatis hereticorū c...
ribus, requie, cōsiliū ex sanctica nobilitate cōfectū diremit, iuduq; obscuris horribus hor...
cū cōfecit, catholicos fidei cultores oppressit, improbos cōiuratores atq; impietatis ministros...
repsuit. Misse sacrificiū, preces, ieiunia, ciborū delectus, ritusq; catholicos abolenit, libros ma...
ligne hereticē cōmētes toto regno propani, impia mysteria et mostruosa ad Caluini ꝓscriptū a...
ritū celebrari et obseruata etiā a subditis seruari mādauit. Epos, ecclarū rectores et alios sacerdotes...
catholicos suis ecclis et beneficijs eiecit, ac de illis et aliis rebus ecclasticis in hereticos hos...
disponere, deq; Eccle sanctis decernere ausa, Prelatis, clero, et populo, ne Rom. Eccla agnoscen...
ue eius preceptis, sacrosanctis canonicis, obtemperare interdixit, plerosq; in nefarias leges ...
mire, et Rom. pontificis autoritati atq; obedientiā abiurare, seq; solā in temporalibus et spiritu...
lib agnoscere iurisdictionē iurare cōegit, pōnas et supplicia in eos q̄ dicto nō essent audientes impo...
suit, ex edicto ab ijs q̄ in vnitate fidei et pregē obedientia perseuerarēt exegit, catho...
licos abstrites et ecclarū rectores in vinculā cōiecit, vbi multi diuturno squore et ...
tia cōfecti extremū vitę diē miserē finierūt. Que oia cū apud oēs nationes p̄sertim ...
notoria sint, et grauissimi quā plurimorū testimonia cōprobata vt nullus eis locus ...
excusationis, defensionis aut tergiuersationis relinquatur, Nos multiplicatibus ac...
atq; alijs super alijs impietatibus et sacrilegijs, et preterea fidelium persecutione religionis a...
dictione impulsu et opera dēq; El. quotidie magis miraturi cernebamus, quorum illius animū ita absti...
nebāt atq; obdurabāt intelligentias vt nō modo pios catholicorū principū de sanitate et cōser...

Anglia trasicere ꝓ̃ permiserit ad arma instituꝫ cõtra eã de necessitate cõuersi dolare lemere
possumus quod absconcaur in uñ animadvertere cuius maiores do Rep. Britanie stipendia meruere.
Illum itaq; auctoritate fultus, qui nos in hac supreme cathedra immerito locum tenere
voluit collocare, de Apl̃ice plenitudine declaramus predcã El. hereticã et hereticor
fautricẽ, eiq; adherentes prius in spiritualibus constitutos sentiã rimurrisse, esse a Christi corporis unitate
precisos. Quinetiã ipsã prius regni successionis et quocũq; alio dominio privilegio
privauit et ꝓcerum subditos et populos dicti regni et cetoꝝ eos qui illi quomodolibet
uerit, a iuramẽto huiusmodi, ac oi prorsus debito fidelitatis et obsequii debito perpetuo absolutos,
prout nos illos tenore auctoritate absolumus, et privamus eãdẽ El. prius vero regni utili
oibus supradictis ꝓcerumq; et universitatibus inferioꝝ et singulis precetibus subditis populis
et aliis predictis, ne illi cuiusq; monitis mandatis et legibus audeat obedire. Quos sicut eosdẽ
eos sili anathematis sentia innodamus. Quia verd difficile minus esset tales quorũlibet
opus erit perferre, volumus ut earũ exemplis statim publici manu et sigillo ecclesiastico
cuiusq; curie signate eãdẽ sitis prorsus fidẽ ac iudicio ac extra illud ubiq;
locorũ faciãt quã ipse litteras facerent si esset exhibite vel ostense. Datũ Rome
apud S. Petrũ a. incarnatione dñice 1569. vto Kal. Maij, Pontificatus
nri a. quarto.

Ca. Glorierius.

Jul. Caesarin.